

1945

Instructions

TO THE

MISSIONARIES ABOUT TO EMBARK

FOR THE

SANDWICH ISLANDS:

AND TO THE

REV. MESSRS. WILLIAM GOODELL, & ISAAC BIRD,

ATTACHED TO THE

Palestine Mission:

DELIVERED BY THE

CORRESPONDING SECRETARY

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

BOSTON:

CROCKER AND BREWSTER, NO. 50, CORNHILL.
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INSTRUCTIONS

OF THE PRUDENTIAL COMMITTEE TO THE MISSIONARIES ABOUT TO EMBARK FOR THE SANDWICH ISLANDS, IN THE SHIP THAMES, DELIVERED BY THE CORRESPONDING SECRETARY, IN THE MIDDLE BRICK CHURCH, NEW HAVEN, ON MONDAY EVENING, NOV. 18, 1822.

DEARLY BELOVED BRETHREN OF THE MISSION FAMILY,

Having devoted yourselves for life to the service of Christ among the heathen, you are convened in this city to embark for the field of labor, which has been assigned you, and upon which your eyes have been fixed with earnest desire and fond anticipations. On the morrow you expect to commence your voyage to the Sandwich Islands, there to be united with the beloved brethren who have preceded you, and who have been importunately calling for fellow-laborers.

Your object is the greatest, which can employ human agency. You go to proclaim the Gospel as heralds to those, who never, till lately, heard of Christ as a Savior; who never listened to the offers of pardon, nor had any just conceptions of themselves as immortal beings, or of God as the moral Governor of the universe.

On such an occasion, assembled in this house of prayer, surrounded by a multitude of your Christian friends, who take the liveliest interest in the success of your mission and in your personal welfare, your will receive with peculiar sensations the last counsels and instructions, which the Prudential Committee, speaking in the name and behalf of the Christian community, will ever be able to give with the living voice. These parting counsels you will regard as the result of a truly paternal solicitude for you as individuals, and for the advancement of the cause in which you are engaged.

Permit me here to refer you to the instructions, delivered three years ago to Messrs. Bingham and Thurston, and their associates, when about to lay the foundations of the mission to which you are assigned. These instructions were drawn up with great care and ability, with great wisdom and unction, by the late lamented Corresponding Secretary; and there is not a word in them, which the Committee, after their experience respecting this mission, would wish to have altered. Several topics, there discussed at some length, need not be introduced here.

A subject of prime importance to the success of any combined exertions is *the preservation of union among those who labor together*. Our Savior has laid it down as a fundamental principle, of universal application, that *a house divided against itself cannot stand*. This principle is to be kept continually in view, by all who take part in missionary operations. A holy union of heart, of enterprise, of labor, is to be cultivated by every practicable method. Among the means of carrying on this spiritual cultivation, the following are thought worthy of particular consideration.

If you wish always to be of one heart and one mind, you will aim, in the first place, to become *eminent for piety*. This is, indeed, the grand ingredient in every truly excellent character; but it operates, with peculiar efficacy, to bring together and hold together all who live under its divine influence. As God is the centre of all perfection, and the source of all beneficent action, they who live near to God cannot live at a distance from each other. As God is love, they who enjoy communion with him, cannot but co-operate most cheerfully and harmoniously in every labor of love. When piety gains the ascendancy, all the elements of disunion are controlled, if not rendered inoperative, or utterly extinguished. Aspire, then, to such attainments in piety, as shall lift you above those little interests, which may endanger the peaceful and united prosecution of your work.

Secondly, *the eager pursuit of a great common object* is a strong bond of union. Such an object, worthy of your most strenuous and unremitted efforts, is ever before you. The conversion and salvation of the islanders to whom you are sent—to be accomplished, so far as human agency is concerned, by the preaching of the Gospel, the establishment of the schools, and all the means of imparting religious knowledge,—furnish an object of sufficient magnitude to claim your greatest exertions. Keep this in view, as a

goal to which you should be advancing with quick and regular steps. In your most retired meditations, as well as your conferences with each other, let the question often recur; "How shall we do most for the object of our desires and hopes? How shall these perishing immortals be saved? By what new and more effectual process can their consciences be enlightened, their hearts affected, and their lives adorned by the practice of Christian virtue? How shall the power of sinful habit be counteracted, and that great moral change be produced, which is forcibly described in the Scriptures as a death unto sin and a life unto righteousness?"

By inquiries such as these, and by corresponding efforts, you may hold the success of your joint labors in so prominent a view, that your common object shall cast into the shade all other objects on this side of heaven. Especially will this be the case, if, by extraordinary vigor and diligence, you make visible progress in your work. Let this be your constant aim and your high endeavor.

Again, it will greatly conduce to your proceeding in your vocation with united counsels, if *you cultivate the most endeared personal friendship, founded on religious principle*. By friendship we here mean something very different from what the world dignifies with this name; and something very different, also, from the mere charitable opinion, concerning each other, that you are sincere Christians. We mean something, which will induce you to desire each other's happiness with the tenderest concern;—to improve each other's good qualities, and regard such improvement as a common gain;—to aid each other in removing any defects of character, which may be apparent;—especially those, which seem to be at variance with the employment of a missionary;—to watch over each other as Christians, as fellow-laborers, in a most important field, as persons destined, with the favor of Providence, to lay the foundations of Christian society in many a dark neighborhood. Consider not such an oversight as an irksome restraint, but rather as a delightful duty, a mean of spiritual advancement; a source of happiness here, and a preparation for future glory. Let your confidence in each other be entire at the commencement, and let the result show, that such confidence was deserved, and that it remained, as time elapsed and it was put to the test, not only unimpaired, but strengthened and confirmed.

True Christian watchfulness, however strict and faithful, will never diminish the care, which each maintains over his own soul.

Far otherwise—it prompts to self-examination, to self-denial, to a holy emulation in regard to the possession of those virtues, which it urges upon others. As it springs from the purest benevolence, its universal tendency is salutary.

By cultivating the friendship, which is here recommended, you will arrive at that desirable point in Christian experience, where each will think little concerning his own things,—much concerning the things of others,—but most of all concerning the things of Jesus Christ.

Another powerful mean of promoting union is *to entertain a salutary dread of division*. To a person little acquainted with the history of men, and of Christians, it would seem unnecessary, or improper, even to allude to the possibility of disunion among those, who are embarked in the most glorious and beneficent of causes, and who are held together by so many bonds, which would seem indissoluble. But if we look into the New Testament, we every where find exhortations to peace, to unity, to brotherly love, and dissuaves from strife, and division. What does all this imply, but that men generally, and even the best of men, are in danger of suffering from divided counsels and divided efforts;—from alienation of affection, the fruitful parent of a thousand evils? As truly converted persons may be said to persevere through a salutary dread of falling away, you may very properly stimulate yourselves to a closer union by considering how melancholy and disastrous it would be, if your enjoyment should be marred by division; or by a coolness, which should neutralize your exertions, and quench your zeal.

Should this unhappily be the case, it obviously could not be concealed from the people among whom you labor; nor from the numerous visitors at the islands; nor from your friends in this country; nor from the Christian public of Europe and America; nor from the enemies and opposers of missions. How deplorable such a result would be your own feelings will represent more forcibly than words can do.

That you may justly estimate this subject, be much conversant with the writings of Paul, that illustrious missionary to the Gentiles, who was fitted by long personal experience and by teachings of the Spirit, to point out all the dangers to which you are exposed, and to be your guide as the preachers to an unevangelized people. Let such exhortations as the following be deeply engrav-

en on your hearts: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

The description in the clause last quoted is eminently true of every heathen people. However they may differ as to temperament, habits, and manners, in regard to spiritual objects they are all *crooked* and *perverse*. Among such people it is peculiarly necessary, that you should indeed *shine as lights*, casting a mild and heavenly radiance all around you, and dispelling the darkness of ages. But how can this be expected, unless you are most cordially united among yourselves, and most tenderly attached to each other? Marching forward to the spiritual conflict under one steady impulse, and keeping your eyes fixed on the Captain of your salvation, the victory is sure; but if your ranks are broken, and your attention diverted from your Leader, your force will be destroyed, and a complete overthrow can hardly be avoided.

Let it then be resolved, and let the divine blessing be invoked upon the solemn resolution, that as children of God, as missionaries to the heathen, as fellow-laborers in the same field, *you are one*;—*one* in purpose,—*one* in affection,—in action *one*.

Thus will you be prepared to enter, with the proper spirit of missionaries, into the necessities of the people to whose benefit your lives are devoted.

These people you will find in the greatest possible want of instruction. Though they burned their idols, and discarded their odious and abhorred superstitions, before the first missionaries reached their shores,—an event altogether unprecedented in the history of man,—their minds are still in utter darkness as to religion; their hearts are under the influence of depraved passion, and their lives are deformed by gross vices. Painful indeed it is, to behold any portion of our race in such a debasing subjection to the god of this world. But we are not to shrink from a knowledge of the

true state of things, when that knowledge is essential to the best performance of our duty.

Though your brethren already in the field have communicated some general notions of God, of Providence, and of the Gospel, to a few individuals around them; yet the mass of the inhabitants you must expect to see still, remaining without God and without hope. Some preparations may have been made toward conveying instruction, both by means of interpreters and in their own language; but the progress of divine truth among pagans, speaking a strange tongue, and not even having any language adapted to moral subjects, must be slow at first. You must therefore consider, that, so far as the arduousness of the work is regarded, you and your brethren are yet to commence the business of general instruction. Before any great results can be expected, the rudiments of moral truth must be conveyed to the minds of multitudes; the conscience is to be formed and enlightened; the heart is to be assailed by the simple, yet commanding, motives of the Gospel. Man's native sinfulness and wretchedness are to be fairly exhibited; the pardon of sin is to be proclaimed; the love of Christ displayed;—the atonement, with all its blessings, described;—and the destinies of eternity presented to the mind. Your reliance on the pure doctrines of revelation must be firm and undeviating. No other doctrines, no other moral process but the preaching of these doctrines, will ever prove a remedy for the diseases of the soul.

In your intercourse with the natives of the islands, you will labor to convince them that you are their real friends. This you will do, not by declarations and professions merely, or principally; but by unwearied labors for their good. It is an established principle in the Providence of God that men will at length be affected by disinterested kindness. None are so low in the scale of intellect,—none are so barbarous in their manners or disposition,—as not to know the proofs of genuine friendship. False views may be entertained at first; interested persons may excite prejudice; having been often deceived may induce caution and jealousy;—but a long course of beneficence will bear an irresistible testimony to its own excellence. Among the most untutored people, individuals will be found, who are shrewd observers of human conduct, and have a keen discernment of character and motives. The way to secure the confidence of these natural leaders, is to feel an earnest desire for their good, and the good of their people;—to labor

patiently, unremittingly, and with increasing zeal for this object;— and to show, in the expressive language of the apostle, *that you seek not theirs, but them.*

You are to abstain from all interference with the local and political views of the people. The kingdom of Christ is not of this world; and it especially behooves a missionary to stand aloof from the private and transient interests of chiefs and rulers. Inculcate the duties of justice, moderation, forbearance, truth, and universal kindness. Do all in your power to make men of every class good, wise and happy.

Let it be apparent, also, that you have nothing to do with traffic, or gain; that far nobler objects brought you from your native land; and that you regard all that the world has to offer as of very little value, compared with the salvation of a single soul. In any discussions or claims concerning property, whether the persons interested be natives or foreigners, take no part. This may be a subject of very considerable importance, in the present state of things at the islands, where you are to reside.

To visitors and occasional residents, whether from this country or any other, show yourselves kind, affable, and obliging. Conciliate their esteem by the usefulness of your lives. Give no occasion for any report, unfavorable to the work to which you are devoted; and if your designs should be misrepresented, or even your characters defamed, you need be under no apprehension, lest God should fail to vindicate your cause.

Nothing will so speedily convince the natives of the excellence of your mission, as a laborious attention to its appropriate duties. Untutored people are almost universally idle in their habits, prodigal of time, and prone to dissipation of almost every kind. A life of industry, therefore, spontaneously exerted, and persevered in from motives of public utility, is to them a singular phenomenon; and one which makes a striking impression upon their minds. Be urgent, then, in preaching the Gospel, in teaching the young, and in every branch of useful labor, which your various faculties and acquirements may enable you to accomplish. You will feel that no time is to be lost. Even now, almost while I am speaking, intelligence is received, that your services are imperiously demanded; that your arrival will be hailed as the signal for new establishments; that the schools are increasing; that, on the first Monday of last January, the printing of an elementary school-

book was commenced, in a language never before reduced to writing; and that the number of readers will be multiplied, faster than the translations and printing can be executed.

We know, dear brethren, that you burn with an anxious desire to have some share in the high and holy ministration of raising a perishing people from their degradation and ruin, and of inducing them to accept the blessings of Christianity and civilization. We know that you will count with solicitude the days and the hours, which must intervene, before you can engage in this divine employment.

But while you eagerly teach letters to the rising generation, and attempt to form habits of industry, and order, and domestic virtue in your pupils, you will never give countenance to the popular error, that men must be civilized before they can receive the Gospel. You are well aware, that an ignorant and heathen people never can be civilized without the Gospel. There has not been an instance, since the first promulgation of Christianity, of a barbarous nation brought into a state of well-regulated society, unless by the means and motives, which true religion alone can furnish. You may, indeed, easily prove to a heathen and a savage, that good laws, wholesome restraint, constant occupation, and a regular discharge of the domestic duties, are favorable to the enjoyment of this life; but when your proof is ended, what have you accomplished?

"Alas, leviathan is not so tam'd."—

All the motives, which can be drawn from this world, are entirely vain and ineffectual to reclaim from a vagrant life, to restrain unbridled passion, to soften ferocity, and to implant a controlling principle, which shall operate in the whole conduct. You will not leave out of your estimate that religion which came down from heaven, and which is incomparably the most powerful agent in transforming the human character;—the only agent, indeed, which can make a thorough transformation. What! Shall God be excluded from operating on the souls which he formed, by means of the truth which he revealed for that very purpose? Shall Christ have no share in bringing to virtue and to happiness the immortal beings whom he died to save? Shall the Holy Spirit be debarred from exerting the most beneficent agency, till man's wisdom shall have prepared the way by a process, which he fondly hopes will

end in civilization? You indulge not, my brethren, in these dreams of a vain philosophy. You have not so learned the Gospel. Preach, then, the glad tidings of Christ's pacification. Make known the character of God, as of the Great and Holy One, who is infinitely opposed to sin in every form, and who will call every work into judgment with every secret thing. Describe the character of man as it is, depraved, unholy, and enslaved to sin; and you need not fear but its likeness will be recognized. Urge sinners of every class and condition *to flee from the wrath to come*. The plain truths, which are important to salvation, are as easily understood, even by the rudest people, as the plainest principles of morals, or the elements of human science. Rely on the means which God has appointed, and you will not fail of ultimate success. If God should honor your instrumentality as preachers of the Gospel, civilization, purity of morals, refinement of intellect and of manners, will follow of course.

The question whether God will use human instrumentality in the conversion of heathens, is not now to be settled. You know the promises; you know on what occasion, and by whom, the command was given: *Go ye into all the world, and preach the Gospel to every creature*: a command perfectly intelligible, and of universal obligation, so long as there is a Christian to hear it, or a pagan to be converted. This command would alone be altogether decisive; but it is supported by the whole tenor of prophecy, and by the broad principle of Christian benevolence. It is only by obedience to this command, that any part of the heathen world has been converted to Christianity. It was by the labors of missionaries, that all the nations of Europe, and our ancestors among the rest, were brought, many centuries ago, within the hearing of the Gospel. And now, within a few years past, what astonishing exhibitions of the power of divine truth on the hearts of heathens, have been made in South Africa, Sierra Leone, Bengal, Ceylon, the wilderness of our own country;—and especially in the Society Islands. The instance last mentioned must be peculiarly interesting to you, as the circumstances of the inhabitants greatly resembled those of the people, to whose service your powers are consecrated.

The change in the Society Islands is not only more extensive, than the most sanguine friend of missions ventured to predict, or even to hope; but the universality of the change, within the short

period of ten years since it began, is unexampled in the history of Christianity. A nation of stupid idolaters, enslaved to the most degrading superstitions, have become a Christian people, regularly observant of the Sabbath and of public worship, habitually practising family prayer, and many of them giving satisfactory evidence of personal religion. A nation of idle, and dissolute savages have become sober, chaste, and temperate. From being false and perfidious, intriguing, revengeful, cruel and malicious, they have become honest and faithful, placing confidence in each other, and showing themselves worthy of confidence. A few years since they were totally ignorant on all moral subjects; now they are well instructed in religion, and formed into churches; they meet for the worship of God in buildings which their own hands have erected for the purpose; and multitudes read in their own language the wonderful works of God, translated and printed by missionaries on the spot.

These facts are familiar to you, my brethren; you know the evidence on which they rest to be incontrovertible. I recount them, not to inform your minds, but to cheer your hearts, on the present solemn occasion, with these specimens of what may, by the divine blessing, be accomplished through your agency. Lift up your voices, then, daily with the importunate supplication, that the mighty works which the Redeemer has wrought in Tahiti and Eimeo, the same he would also perform in Atooi and Owhyhee.

You take with you, as an interesting part of your family, three natives of islands in the Pacific; who, having received the benefit of Christian instruction at the Foreign Mission School, and having, as we trust, experienced the power of divine truth upon their hearts, are now about returning to the land of their fathers. These youths are committed to you as a precious deposit. They will be exposed to many dangers and temptations; and the utmost vigilance, both in you and in them, may be the means, which God will use in preserving them. When further instructed, they may be of important service, in various departments of your work. Cherish them most kindly and tenderly, not only as pupils, but as Christian brethren; and may the Great Shepherd recognize them as lambs of his flock, and bring them to his fold.

To you, dear brethren, and to the beloved companions of your bosoms, the partners of your joys and sorrows, are these instructions given, with most affectionate desires for your welfare. They are

addressed to you jointly, and severally, so far as they may be applicable to your respective circumstances and relations.

And now, in conclusion, we remind you of the high embassy, on which you are sent. Always remember the dignity of your calling. This will not foster pride. It will rather be a perpetual prompter to humility. Let who will mistake the nature of the missionary office, be sure that you never forget it yourselves.

Indeed, my brethren, *you are made a spectacle to angels and to men.* The missionary vows are upon you; and you cannot go back. But were it possible that you should hesitate on the subject, it were better, infinitely better, that you should abandon your long cherished design now, than at any time hereafter. You have voluntarily offered yourselves, after much self-examination and prayer, for the service of Christ among the heathen. He graciously accepts every cheerful sacrifice, made from a tender regard to the souls for whom he died; and in the great and solemn day, when your labors of charity and kindness to the people of Owhyhee shall be acknowledged, He will say, *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

Though your first responsibility be to Christ, as the Lord of Missions, there is also a responsibility of no light character to his church on earth. Yes, dear brethren, the friends of missions in our own land have a hold on you, which they will never consent to relinquish; and you are thus laid under obligations, from which you never can be absolved. Nor are you to look at this country alone, when you contemplate the effect of your labors, your reputation, your influence upon the great Christian public. Such is the facility with which missionary intelligence is communicated, and such the eagerness with which it is received, not only here, but in every part of Great Britain, in many parts of continental Europe, and at all the missionary stations in every region of the world, that your character is the common property of Christendom; and you act under the perpetual inspection of immense multitudes of the children of God, including in their number many of the wisest and best of mankind. Think not, that because you traverse eighteen thousand miles of ocean, you will therefore be unnoticed and alone.

In the present state of missionary exertions, every member of the mission family has it in his power to aid, or to injure, the cause, to an extent greater than words can describe. Should any of your

number prove essentially defective in Christian and missionary character;—my heart recoils at the thought;—should your conduct bring reproach upon that holy enterprise, in which you are embarked;—you will not only clothe in sackcloth the friends of the Redeemer throughout our widely extended country; but, as the pages of the missionary magazine are turned over, by people in remote climes, and of different languages, you will fill with sorrow the heart of many a Scottish peasant, as he sits down to solace his evening's fireside, and falls unexpectedly upon your disastrous story: you will wring tears from many a pious widow in Switzerland,—I had almost said from the very rocks, which overshadow her humble habitation. The converted Tahitian will stand aghast and confounded, when he hears of your fall; and your brother missionaries, in so many distant regions, will hang their harps on the willows:—their hands will be paralyzed; their mouths will be silent, unless opened for the melancholy exclamation, *Tell it not in Gath.*

But of this sad picture there is a delightful reverse. If you adorn the doctrine of God your Savior in all things;—if you are found faithful, and laborious, and devoted servants of Christ;—if each revolving year bears cheering testimony of your perseverance;—if your Christian virtues shine with greater and still greater brightness;—whatever your immediate success may be, every page of your history will be read with unspeakable interest by the thousands of our Israel. Your exemplary devotedness will kindle new zeal, when known at the monthly assemblies, at which prayer is offered for the conversion of the heathen. It will strengthen your fellow-laborers in India and Ceylon, in our western wilderness and in Palestine. The joyful tidings of your success will penetrate the desolate regions of Kamschatka, and meet the enterprising missionary, as he traverses Siberia, or fixes his dwelling-place on the shores of the Caspian.

And when it shall be told, that your Divine Master has removed you from the field of your labors on earth, though the tear of friendship may dim the vision for a moment, a smile of heavenly origin shall fix upon the countenance of survivors, while they think of your triumph, and your eternal reward.

INSTRUCTIONS

OF THE PRUDENTIAL COMMITTEE TO THE REV. WILLIAM GOODELL, AND THE REV. ISAAC BIRD, ABOUT TO BE ATTACHED TO THE PALESTINE MISSION, DELIVERED BY THE CORRESPONDING SECRETARY, IN THE PRESBYTERIAN CHURCH, CEDAR STREET, NEW YORK, ON THURSDAY, DEC. 5, 1822.

DEAR BRETHREN,

The hour is near, when you expect to leave the shores of your native land, with the probability that you will never see them again. You go for a purpose, which has long been held in contemplation, and for the accomplishment of which your ardent prayers have been continually offered. The call must be urgent, which can induce you to bid farewell to country, relatives and friends;—to renounce for life all the objects, of a temporal nature, to which you have been accustomed, and many of which are endeared to you by a thousand tender associations;—and to take up your abode, or rather to enter upon a pilgrimage, among strangers and foreigners, men of diverse languages and uncongenial habits, with the prospect of incessant labor and care and responsibility.

On such an occasion you will receive with peculiar interest the instructions now to be offered, in the name and behalf of the Board, under whose direction you enter upon your missionary work.

Proceeding from this place to Malta, on board the vessel made ready for your accommodation, you will there seek a temporary residence, and prepare yourselves for ulterior duties; without neglecting, however, any means of immediate usefulness. The first thing, which will claim your attention, is the thorough acquisition of the languages spoken on the shores of the Mediterranean, and by the inhabitants of Western Asia. In this labor you will derive great assistance from your brethren now in the field, who

have trodden the same path before you; and whose solicitude for your improvement and effectual co-operation, will add a peculiar value to their fraternal directions. Nor will you find these studies barren of good. Almost all your translations, which in other cases would be a mere scholastic exercise, may be turned to an immediate account, in the promotion of religious knowledge among the multitudes around you. Not a tract, or a school-book, can you publish, in any of the languages spoken in those interesting regions, without finding a great population in need of it, and numbers anxious to receive it.

This consideration is particularly important, as the liberal provision for the press, now established with the permission of the local government, and probably just commencing its operations, affords great encouragement to your evangelical labors. It may be rationally hoped, that this distinguished advantage, possessed at so early a period of your mission, will not only greatly aid you, in every department of your work, but operate as an example of successful enterprise, and thus exert a salutary influence upon other missions at their commencement. What can be more animating than the thought of dispensing the lessons of heavenly wisdom, in the form of portions of Scripture, school-books, and tracts, to so many different classes of persons, many of them just awaking to thought, to inquiry, and to the consciousness that they are rational beings. What a delightful agency must that be, which shall give a happy impulse to the characters of multitudes, who are preparing to take a different part in the affairs of mankind, from any that their fathers have taken. The spirit of the age is at work in many countries. Stupendous results must be expected. Happy they, who are engaged in turning every change, in the circumstances of men, to some good account in their divine Master's cause. Malta is a place eminently favorable to the diffusion of knowledge, and to missionary enterprise. That indefatigable laborer, Mr. Jowett, has written to the Society, under whose direction he acts, that he could find abundant employment there, for twenty able and faithful missionaries; and that, by the time these were fairly engaged in their work, or fitted for active service in other countries, there would be room for twenty more. It is in a high degree probable, that this will be a radiating point, whence light will be sent forth into all the surrounding countries, for many years to come. The salubrity of its climate, the security afforded

by the present government, the free communication which is thence maintained with all the ports of the Mediterranean, and the fact that so many foreigners resort thither from distant regions, afford great facilities for the accomplishment of benevolent designs.

Your ultimate destination, with the blessing of the Lord of missions, is the land of Judea; and the particular place of your residence, the ancient city of David. It is far from your wishes to cultivate a superstitious reverence for any place on earth; or to indulge the thought, that the humble, believing soul may not as easily rise to heaven from the most retired corner of the globe, as from this centre of the ancient world, consecrated by the prayers of patriarchs, and the blood of martyrs. Yet who could behold without emotion those hills, on which Moses fastened his dying eye from beyond the Jordan? Who could survey without intense interest the plains and fountains, with which Joshua and Samuel, Elijah and Isaiah, were once familiar? Whose mind would not be struck with awe, as he looked upon the place, where the stupendous plan of the world's redemption was unfolded? the country, where He, who was the son of David and the Son of God, appeared in the form of a servant,² wrought miracles, uttered his divine instructions, illustrated his teaching by his own spotless example, and offered up his life as a sacrifice for sin? the city, where he rose from the dead, comforted his disciples, commanded them to publish the Gospel throughout the world, and whence he ascended to heaven?

You will endeavor, dear brethren, to fix yourselves in this interesting spot, as soon as you can do it with the requisite preparations, and with the prospect of making a judicious application of your powers and faculties to the spiritual wants of the people. After three months residence at Jerusalem, your beloved brother Parsons considered it a place of unrivalled importance, as the centre of missionary operations; and one that is to be occupied, if possible. It comforted him, on his dying pillow, that God had enabled him to act as a pioneer to succeeding laborers.

If ever there was a missionary station, in which the persons engaged would be continually prompted to fidelity, that to which you, dear brethren, are assigned, is the very station. Every time you cast your eyes on Gethsemane and Calvary, you will be reminded of the sufferings which your Savior bore for your sins, and for the sins of your brethren of the human family. When you walk

over Mount Olivet, you will think how frequently the same glorious Personage, in the days of his humiliation, passed that way, on his visits of kindness to the friends whom he loved. As you look back upon the devoted city, in which the abomination that maketh desolate has so long been set up, you will remember with what compassion and tenderness the blessed Jesus wept over it. As you cast your eyes to the south, you will see the village of Bethlehem, where the wise men worshipped the infant Savior; as you turn to the north, you will gaze upon Mount Zion, so long the emblem of the church on earth and the church in heaven. By all these external objects be excited to unremitting diligence, to laborious industry, to a close and humble walk with God, to ardent aspirations after eminent holiness. The very stones of the pavement would seem to cry out against unfaithfulness in this consecrated region; as the very hills and vallies would lift up the voice of joy and gratulation, at the revival of genuine religion in a place, which formerly enjoyed the peculiar presence of Jehovah, but has now lain, for so many dark and dismal ages, under the distinct and visible expression of his anger.

In considering Western Asia and the neighboring parts of Africa, as fields of missionary labor, it is obvious that a large portion of present exertions must be applied to exploring the state of these countries, and opening channels in which the waters of life may hereafter flow to refresh many nations. It is probable that one of you, in company with one or more of your brethren now in the field, may find it conducive to your great design, to spend every winter, for many years to come, in exploring tours. Egypt now presents a very inviting aspect to inquiries of this sort; and is favored with a more enlightened government, than any other country under the domination of Mohammedan rulers. The press is there beginning to exert its influence; and a favorable prospect appears of introducing schools, on an extensive plan. While travellers are ransacking the most remote corners of this ancient seat of the arts, from motives of curiosity, or of gain, shall not the church have her agents employed; not to rake out, from the dust of thirty centuries, the remains of dead men; but to impart to men dead in sin that eternal life, which is brought to light in the Gospel.

It may be thought, that the present troubles in the Turkish empire will interpose a serious obstacle to missionary efforts. Suffer

not your minds to be discouraged by this apprehension. The precise issue of the present political commotions, in that part of the world, we do not pretend to foresee; but it is the opinion of men best informed on the subject, that the result will be, and at no distant period, favorable to the dissemination of knowledge and religion. But suppose it were otherwise; and, to the view of the mere politician, nothing appeared in prospect but interminable ages of cruel oppression—of bloody superstition and relentless massacre;—is the opinion of the mere politician to be the rule of duty for the Christian church, in regard to her operations for the diffusion of light and life in the regions of darkness and moral death? Is she to remain inactive and inglorious, and to defer her spiritual conquests, till the god of this world is willing to surrender his dominion, and to release his victims? Is she never to read the plain command of her Savior, written as with a sunbeam, till, through the glass of worldly wisdom, she can see plainly enough to spell out the ambiguous indications of political changes? The church is to enlighten the world, and not to wait till the darkness, which broods over the nations, shall dissipate itself. The principles of the Gospel are to control and to subdue the jarring passions of men, and not to suspend their divine influence, till these passions shall die without a struggle.

In whatever department of your labors you may be employed, dear brethren, let it be always your endeavor to discharge with vigor and fidelity the duties of each day. Whether you are occupied in preparatory studies, or in superintending the press; whether you are travelling in the passage-boat of an Egyptian canal, or pitching your tent on the east of the Red Sea, or spending your summers at the foot of Mount Lebanon; whether you read the Scriptures with pilgrims in the Holy City, or issue from its gates with Bibles and tracts to be distributed in Armenia;—whether in the house or by the way, in the city or the field, remember that you are the servants of Christ.

For many years, during the period of your education, you have been preparing for this day. No time is to be lost. You will find multitudes of perishing souls, in every region which you visit. To them make the proclamation of mercy, through faith in a Savior. Disregarding modes and forms, as things of quite inferior magnitude, aim directly at the heart. Press home upon the conscience the guilt of transgression, and the lost condition of the impenitent

sinner. Thus may you hope, by a declaration of the simple truths of the Gospel, to gain attention, to impress conviction, and, by the blessing of God, to produce an entire renovation, in the character of some immortal beings, who shall be the seals of your ministry, and the crowns of your rejoicing in the day of the Lord Jesus.

A delightful part of your duty will be to cultivate the most endearing union among those, who are embarked in the same cause: not only with your brethren, attached to the same mission, but with the missionaries of other societies, the agents for distributing Bibles and tracts, travellers who wish to promote the progress of Christianity, and all who love your Savior and wait for his appearing. The hearty co-operation of men belonging to different communions, and engaged in different employments, you will endeavor to secure for the extension of our common Gospel.

Let it be an object with you to discover new modes of access to the minds of the people where you may be, and the speediest and most efficacious method of bringing divine truth into contact with the conscience and the heart. Probably great improvements are yet to be made, in both these respects. Paul declares it to be a characteristic of pagan nations, that they are *inventers of evil things*; and it should be a prominent trait in the character of those, who aim to subvert paganism, and every false religion, that they are *inventers of good things*. Do not suffer yourselves, however, to be led astray by crude speculations or hasty conclusions. In regard to any measures for the prosecution of your work, examine faithfully, judge deliberately, and act perseveringly.

You go, dear brethren, as ambassadors in a double capacity. In common with all the ministers of Christ, you are his ambassadors to your fellow sinners, charged to proclaim the glad tidings of his pacification, and to urge the acceptance of his gracious offers. You are also ambassadors from the churches in this country to their suffering fellow men in the eastern world. From a continent but recently discovered, you carry back the knowledge of the Scriptures and of salvation to regions where flourishing churches once stood, but where the power of religion has long ceased to exist. As our Christian community cannot go in a body to deliver the message of their Lord, they send you to deliver it for them. Whatever you have learned of God's merciful designs to a guilty world,—whatever of the excellency of Christian society on earth as preparatory to the blessedness of heaven,—commu-

nicate all in the name of Christ, and as the messengers of our churches.

And now, beloved brethren, with most affectionate desires for your welfare, and that of the dear partners of your lives, who accompany you, we heartily commend you to God, and to the word of his grace. You go attended by the best wishes of numerous Christian brethren, with whom you are personally acquainted, and of still greater multitudes, whom you have never seen, though they are one with you in spirit, and rejoice with you in the same hope of an heavenly calling. Their prayers will continually ascend in your behalf, and will importunately ask, that divine wisdom may be imparted to you, and that in the language of the Apostle, *you may not run in vain*. Let this thought comfort you, through the whole course of your uncertain pilgrimage.

Receive, then, the parting benediction of the Society, by whose instrumentality you are sent forth, and of American Christians, wherever scattered through our widely extended country. May the blessing of Abraham's God rest upon you. May you be defended from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. May your labors be prosperous in their beginning, and triumphant in their issue. May your lives ever bear a consistent and powerful testimony to the religion of your Savior. May you experience the full import of his declaration, *Lo, I am with you alway, even unto the end of the world*. May you know what it is to *overcome*, in the great war, which the Captain of your salvation is waging with the powers of darkness, and thus you will be *pillars in the temple of your God, and go no more out for ever*.







